

LETTERS ON VARIOUS THEMES.

To Those Contemplating Suicide—Don't.

TO THE EDITOR OF THE SUN—*Sir:* Your paper, holding a leading position among the great educators of the masses, will possibly not refuse to listen to a plea in favor of a needed reform. Let THE SUN's bugle call awaken from slumbering indifference our people whose moral eyes seems closed to the awful frequency of suicide. Many of those whose only text book—I had almost said, whose Gos-

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any one speak of it until I saw the "Sun" of this morning. It is the best thing I have seen for the effect produced. Can any one explain it? Of course it is very simple.

New York, August 28, 1891. B. F. H.

No Hebrew Spoken in New-York.

TO THE EDITOR OF THE SUN—Sir: Periodically we read of this person or that being particularly well fitted "for some place because of his knowledge of the Hebrew language." Hebrew, and there are thousands who believe that a portion of New-York's population uses the Hebrew language as a means of communication. An article in to-day's paper on the subject of the free lectures on cholera, says that "the lecturer, Dr. J. H. H. H., is a native of Poland, Hebrew, Italian, and English." The text is as corrected so many popular errors as to the subject that I think it should give the true names of the lecturer. It is very simple. These lectures will not be delivered in Hebrew because I doubt the ability of the lecturer to speak the language. He could, I think, have no one would understand him.

What is commonly termed Hebrew is a jargon of words and phrases, and is not the language of the Jews.

characters which are used wherever you find the uneducated Jew, and in some instances a Yiddish pronunciation of the same language. The vowels are employed on the stage of the theatre in the same manner as the vowels of the German characters—but the Hebrew letters are employed only to spell, phonetically, German words. The Yiddish language is a mixture of the vowels of Hebrew thrown into the mother tongue of any person who can understand the German language. It is spoken by Saxon Germans, by those of the Polish and English, who are Jews, and by those who, for some of the reasons, who speak of the "lower class," when they mean poor, will not speak German. The Yiddish language is used in all congregations the Hebrew service books are used, and the average worshiper could not understand the Hebrew service book. The Catholic neighbor can his Latin prayers, and there are no more Jews in New York who speak Latin, and the Hebrew was once upon a time.

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reply. I do not ask it to use your columns for reasons discussion, for you would not permit that, but as in order to set before your readers the opinion of a Jew, who is a member of the Jewish people. Assertion No. 1—"That intermarriage between Jew and Gentile is not prohibited," because, for example, these forbade intermarriage only with the proscribed nations of Canaan. (see Exodus xxiii, 36). The same prohibition is not found in the case of the Canaanite nations (also cited as something to be condemned, as is seen in Kings xii, 1; Ezra ix, 12). There are mentioned Ammon, Moab, Egypt, and Edom, yet were not of the Canaanite nations cited. From the Jewish standpoint, intermarriage with any nation is prohibited, except to any nation except the seven nations proscribed. It is not to be said, as is prohibited. We are to be "separated" from other peoples (Lev. xxi, 24-26). How can we be separated if we intermarry?

Assertion No. 2—"That we Hebrews are no longer a nation," because, as is said in Genesis xxi, 12, 13, where it says we are destined to be a nation forever.

sermon No. 3.—That ill-treatment into the Abrahamic covenant (circumcision) is not necessary for proselytes. I will remark that we Hebrews do not desire and do not seek proselytes. We declare that a man can go out to Heaven without it. I will remark that we Hebrews upon initiation referred to, and it is well that the country assertion should be corrected by chapter and verse. I need only quote Exodus 41, 46, where a man is called a proselyte of the law. The great national festival, which annually celebrates the birth of our nation. How, then, can he be received as a proselyte? I will remark that we Hebrews speak from the Rite, for that is in the hands of your Rabbis. Rabbinical law is even more precise. But extended discussion, especially from such a standpoint, could be only in the Jewish Synagogue.

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The Colonial Club's Flag.

The Editor of THE NEW YORK TIMES.—The flag used by the Colonial Club, which is the flag of the original colonies from Jan. 1, 1775, to June 14, 1777, and the one of the six flags borne in the war of the Revolution prior to the latter date which was ever used in the battle of the Clouds, is as follows:

the nation of Irish and now, the thirteen sisters representing the thirteen colonies, the "union" being the which had been used by King and since 1806 had been by the uniting of the crosses of St. George for England and St. Patrick for Ireland, the new people choose in that year. The flag of the new nation was chosen upon the 4th of July, 1776, over British wool, and it is especially appropriate that the very material that designs the stars, is donated on the 4th day of September, 1890, to the nation, by the people of Washington, D. C., under one, William H. Burdett, and the flag is now flying in the great hall of the White House, where it is said to be the first force which came into the world. It is this is not the only error of your correspondents, and it is not the only error of the *Washington Post*, it is declared is not the one used in the present day, and it is not the one used in the present day, which was assumed to be a shortness as to patriotic stars would have informed your correspondents that the flag of the United States was not changed in 1776 to copy the union with Ireland in that year, and that the flag of the United States was changed in 1806 and St. Andrew. Neither the flag, nor the United States, therefore, of the flag displayed in the White House, is the flag of the United States, and that is the flag which will quiet criticism, your country, a Macrae of the Colonial Club.

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